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FOR YOUNG MEN

CHAS. D. SCUDDER. M. D.



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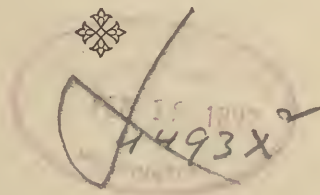
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HAND-BOOK FOR YOUNG MEN

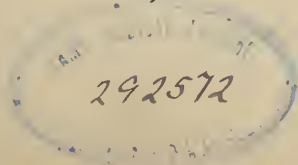
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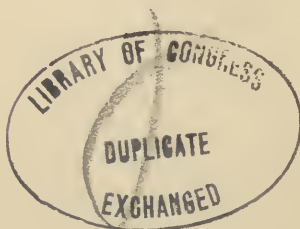
PUBLISHED BY THE
WHITE CROSS COMMITTEE
TWENTY-THIRD STREET BRANCH
YOUNG MEN'S CHRISTIAN ASSOCIATION OF THE CITY OF NEW YORK
1892



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DEDICATED
TO THE
YOUNG MEN'S CHRISTIAN ASSOCIATION
AS ONE OF THE BEST INSTRUMENTALITIES
TO ENCOURAGE
PURITY
AND TO REMEDY THE EVILS
PRODUCED BY
IMPURITY

TABLE OF CONTENTS.

CHAPTER I.

	PAGE
INTRODUCTION,	7

CHAPTER II.

THE REPRODUCTIVE APPARATUS IN MAN,	10
--	----

CHAPTER III.

IMPURITY CONSIDERED MEDICALLY,	19
--	----

CHAPTER IV.

IMPURITY CONSIDERED MEDICALLY,	37
--	----

CHAPTER V.

THE SOCIAL ARGUMENT CONCERNING PURITY AND IM- PURITY,	43
--	----

CHAPTER VI.

	PAGE
THE ARGUMENT OF RELIGION CONCERNING PURITY AND IMPURITY,	54

CHAPTER VII.

FALLACIES CONCERNING IMPURITY,	63
--	----

CHAPTER VIII.

REMEDIES FOR IMPURITY AND FOR THE RESULTS OF IMPURITY—MEDICAL, SOCIAL, AND PHILOSOPHIC,	74
--	----

CHAPTER IX.

THE DIVINE REMEDY—JESUS CHRIST,	83
---	----

CHAPTER X.

SUMMARY,	91
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HANDBOOK FOR YOUNG MEN.

CHAPTER I.

INTRODUCTION.

ALTHOUGH the names of Baal and Ashtaroth are no longer heard, the vices of their worship continue to exist in all the great cities of the world. Impurity is increasing everywhere, even in our very midst. Multitudes come to our country who are saturated with the lax views of morality held by other nations. Signs of impure living are evident. If any one dares to object, cries of "bigot," "Puritan," "fool," and "Pharisee," are heard on every side. The future looks threatening. A new generation is rising whose first knowledge will be based on many elements of evil. It is not difficult to forecast the result, if immorality is allowed to gain the upper hand.

Of late, however, a desire has arisen to combat these evils, and this book has been prepared to arm

the advocates of purity with arguments wherewith to meet their adversaries. Purity and impurity are dealt with in a short, concise way. Medicine, Social Science, and Religion, all present their views upon the matter. The foundation stones in the reasoning are facts, and the whole building is constructed with facts, so arranged that all may be studied with ease. Information is also furnished concerning the care of the reproductive apparatus; and remedies for existing abuses are suggested.

Bodily vigor and moral integrity depend to such an extent on personal purity, that it is surprising to find so great ignorance of sexual hygiene among intelligent people. Ignorance and intemperance can be regarded as the main causes of immorality. Parents should teach their children about these things. It is wrong to allow little ones to learn such important subjects from playfellows, bad literature, vile pictures, and sad personal experience. Such neglect of duty has wrecked many a life.

The light of knowledge must be shed abroad in larger measure, in order to drive away the darkness that has enveloped us during so many years. Surely, if the gravity of the questions treated in the following pages is appreciated, the day will not be far distant when vigorous efforts will be put forth to destroy the gigantic vice of impurity that is slowly eating out the life of our people. The estimate of

Hammond,* that one-third of all living in civilized countries suffer directly and indirectly in body, from venereal disease, is of itself sufficient reason for acquainting the public with the facts contained in this little volume.

* "One thing we do know, viz., they are more frequent than any other diseases; one-third of the population of civilized countries, men, women, and children, being subject to one or some one or more of the manifestations they produce, either primary disease, constitutional syphilitic affections, or others which have been transmitted to them by hereditary influence." (Lectures on Venereal Diseases—Hammond.)

CHAPTER II.

THE REPRODUCTIVE APPARATUS IN MAN.

THE external organs of generation in the male are the penis and testicles. The internal are the seminal vesicles and prostate gland.

The *penis* has a body and a glans. The glans is the conical end of the organ. This is covered by the prepuce, or foreskin, which is a loose fold of skin and mucous membrane attached to the neck (corona) of the glans. The corona contains many little glands, which form a white substance called the *smegma*. This smegma often collects and gives rise to irritation in those who cannot, or do not, wash it off during the morning bath. The *urethra* is the channel in the penis by which urine is passed. It connects directly with the bladder. When the penis is engorged with blood, it becomes erect, and this process is termed an erection. In a normal state this occurs before a discharge of the seminal secretion, and the erection immediately disappears after this fluid has been expelled.

The *testicles* are placed in a pouch called the *scrotum*. They are the glands which secrete the *semen*. This secretion contains myriad living cells, named *sperma-*

tozoa, which are seen under the microscope to be rod-like bodies with arrow-shaped heads and rapidly vibrating tails. Their presence shows that the fluid has vitalizing power. Their absence points toward sterility. The semen made in these two factories of the body is carried from the testicles to the urethra by means of two long tubes called *vasa deferentia*, which pass upward and outward through the abdomen, then downward back of the bladder to their terminus. The *seminal vesicles*, attached to the base of the bladder, receive and store up semen, which they discharge, together with mucous secretion, into the urethra during an emission.

The *prostrate gland* is made of muscular tissue and is arranged around the neck of the bladder and the urethra. It is pierced by the *ejaculatory ducts*—the term given to the united tubes of the *vasa deferentia* and *seminal vesicles*. Its contraction, together with that of the *ejaculatory muscles*, expels the semen with considerable force during an emission.

The *kidneys* are the organs provided to carry off waste material. They are placed in the back of the abdomen on either side of the spinal column. They consist of an outer portion, called the *cortex*, and an inner, called the *medulla* of the kidney. The *cortex* is glandular and collects from the blood passing through it certain substances that are poisonous, dissolved in water. This excretion, called *urine*, passes into the me-

dulla of the kidney. The medulla consists of straight tubes which collect the urine and carry it to the pelvis of the kidney. The *pelvis* is a sac-like expansion of mucous membrane which is continuous with the *ureter*, a long duct that runs downward from the kidney to the bladder, into which it empties the urine.

The two apparatuses, the urinary and the reproductive, are, therefore, closely related.

Another system, to which reference will be made later on, demands our attention; viz., the *lymphatic*. This is made up of glands and vessels. The vessels take up from the tissues of the body whatever can be used over again. Those connected with the digestive apparatus carry to the veins through the *thoracic duct* a great part of the food which has been digested. But most of these lymphatic vessels take up those odds and ends in the body which can be still further used. The *lymph fluid* is conveyed by the lymphatic vessels to the glands, where it is worked up for future use. The penis has its own lymphatic vessels, which unite to pour their contents into the glands of the groin. It is by means of the lymphatic system that hydrophobia poison, and blood-poisonings generally, enter the system. As we shall soon see, this lymphatic system also admits the poison of venereal disease.

From this short review of the reproductive, urinary, and lymphatic apparatuses, let us turn for a moment to a very brief study of the *nervous system*. This

has been likened to the government of the United States. It is made up of cells and fibres. The fibres convey sensations and transmit the stimuli necessary to cause action. The cells are massed together in certain parts of the body. The *cerebro-spinal axis* is the name given to the masses of nerve cells and connecting nerve fibres that fill the skull and the spine. Beginning at that part of the spine which corresponds with the small of the back, and proceeding upward, we find areas of cells which control the body. Each higher area governs the lower; until, finally, in the brain centres, we reach that point in which the conscious intelligence presides over the whole body. The lower centres are like towns with their own government. The higher are like states which rule the towns. The highest represent the seat of central government, which, so to speak, rules over all the states, and through them the towns and smallest villages. The whole system is made up of independent yet dependent parts.

As the nervous system is the highest in the body systems and apparatuses, uniting all, controlling all, using all, any cause that shall affect its welfare will also affect theirs; and, any influence that harms them will also hurt the nervous system. If a town, or state, is in rebellion, the central government must suffer; and if the central government is attacked, the states and towns will be injured.

The sexual centres are apparently lodged in the spinal cord and the cerebellum of the brain. But these, in waking moments, are controlled by the central power, or self. Nervous action is essentially reflex. When the body needs food, the appropriate nerves notify their centres, and appetite is produced. Thirst is made evident in the same way. If a person stumbles, notice is instantly given to the cells of the spinal cord, and the proper commands are issued to the necessary muscles to put forth the hands, lest the more delicate parts of the body receive injury. In like manner, irritation of the nerves of the penis, or of the bladder, or over-distention of the seminal vesicles, during sleep, will produce an erection, and if the irritation continues, an emission will occur, without the knowledge of the individual. This centripetal irritation is nature's way of bringing about an emission. On the other hand, a man can produce an emission by impure thought—a centrifugal and unnatural process. Should this latter method occur often, the nerve centres can be brought to act in a way contrary to what has been designed and with the result of causing weakness of the reproductive centres, which can become so marked, in time, that the slightest irritant, or the approach of an impure thought, can produce a loss of seminal fluid; even without a complete erection, in some desperate cases of self-abuse.

When the spermatozoa vitalize the ovum—a small

cell formed by the ovaries in the female—that little body is fecundated, a process of development is inaugurated, and at the end of nine months a child is born into the world.

The semen is the most highly elaborated secretion in the body. It is first formed when the boy reaches the age of puberty and the reproductive apparatus develops perfectly. At the same time the mental power shows itself—the smooth soft muscles become firm and hard, and the stripling turns into a sturdy man. It seems, from the study of eunuchs, masturbators, and immoral men, as if much that gives physical and mental power—the glory of a vigorous body and an energetic mind—is derived from the proper preservation of this seed.

The seminal fluid is sometimes discharged during sleep, in unmarried men, once or twice a month; rarely oftener in a condition of good health (physical and moral). They occur less and less frequently after thirty years of age. Frequent emissions (two or three a week) generally take place only in those who have masturbated, or who still continue that practice, or who are suffering from impure thoughts, or a diseased condition of adjacent parts or of the sexual apparatus itself. Heavy bed-clothing, the attention directed too fixedly upon the subject of seminal emissions, an enervating manner of life, improper diet, abuse of tobacco and alcoholic beverages, constipation and

rectal disease, may produce them. Lying on the back, or face, by allowing too much blood to settle in the parts, or in the supposed sexual nerve centres, can increase their frequency.

The effect upon the nervous system, which follows a discharge, is marked. Lassitude and a general sense of loss of energy possess the body. Those who use their brains much, or who are nervously weak, suffer all the more prostration. This result is temporary. There is a morbid anxiety in the minds of many concerning these emissions. Unless there is good reason to believe that they are doing injury, it is absurd to worry about them at all. They disappear after marriage and do no harm whatever, unless they become excessive. The rules recommended later will cure too great frequency entirely.

Passion is a term applied to the desire for sexual intercourse. True passion is legitimate in its place. But passion perverted, or unrestrained, is nothing else but *lust*, which is vicious in its tendencies. Those who have strong, well-governed passions are persons of vigorous, fine character. This great force, curbed and restrained, expends itself in the business of life and makes a man useful and successful, his talents and circumstances alone limiting the degree of his advancement. But lust produces, as we shall soon see, untold misery and suffering. In order to understand clearly the subjects of purity and impurity, this dis-

inction between passion and lust must be borne in mind.

The sexual apparatus was contrived to provide for the perpetuation of mankind, and is necessary for such a purpose. This proposition contains the true key to a right conception of its use, and also opens the way to comprehend all matters pertaining to its abuse. Marriage has been justly sanctioned by civilized communities and nations. Regarded from the position of the statesman, it is to be commended because it is necessary for the continuance of the human family. A proper, sensible marriage is always a benefit. Man craves sympathy, and his nature cries out for a helpmeet. Woman supplies his need. Both reach their highest development in the married state, as husband and wife—as father and mother. The newly married couple establishes its own home, and that home was intended to be, and should be, a little paradise on earth. A young man has the glorious privilege of toiling in the world for such a home, with the vigor of purity and the exhilaration of enthusiasm. As soon as he is established in life, then he is in a position to marry, and he should present himself to his wife, pure even as he expects her to be pure. Wedded life will have its trials for the new couple, but the accompanying blessings are far greater.

There are some facts relating to the care of the

sexual apparatus that are worth stating here. The subject will also be treated fully in Chapter VIII.

The external genitals should be cleaned thoroughly every morning with soap and water, the prepuce being drawn back in order that the smegma can be removed. After the parts are washed they should be dried quickly.

If the scrotum is much relaxed, causing the testicles to "hang low," it is well to wear a suspensory bandage. This should always be done by those who ride horseback, or who engage in active gymnastic exercises.

For reasons stated above, it is not well to sleep on the back or face.

Lastly, from a medical stand-point, it is absolutely necessary to control passion and to keep the heart pure.

CHAPTER III.

IMPURITY CONSIDERED MEDICALLY.

SEVERAL years ago, an attempt was made to raise silkworms in this country. They developed into fine-looking creatures ; but when mature, they produced no silk. It was discovered, on investigation, that a parasite had grown inside their bodies, which sapped their strength to such an extent that they were useless just when they should have been ready to accomplish their life-work. In like manner, impurity, feeding on bodily vigor, can deprive men of their highest degree of usefulness, when one naturally looks for the putting forth of their greatest powers. Let us study this subject from a medical stand-point.

Lust.

Lust is the first-fruit of impurity. Lust seeks gratification and knows no bounds. It waxes stronger as it is indulged, and finally rules every person who has permitted it to grow in the heart. A lustful man is always a vicious man. Medically speaking, he is on the road to that form of insanity called satyriasis. Everything and every person is impure in the eyes of such a one, and he is a dangerous factor in the com-

munity. With regard to his offspring, he is also dangerous, because his own evil traits are passed on to them, predisposing them to immorality. Lust is lawless, and in its disregard for the rules of health it generally brings upon its slaves and all their victims sufferings and diseases which are well known to physicians.

If the fecundating fluid is lost in excess, there is a constant drain upon the nervous system, whereby the vital force is diminished. No matter what cause produces the loss, the results are the same. There are three principal causes of such loss: first, a general weakness of the parts, which allows too frequent seminal emissions; secondly, excessive sexual intercourse; and, thirdly, self-abuse. The first of these causes may arise from (*a*) disease affecting the parts themselves, or adjacent parts; (*b*) constipation; (*c*) an irritating urine; and from (*d*) the operation of certain sicknesses, which lower the tone of the nervous system, or which irritate the nerve centres governing the sexual apparatus. Under this head can be included also the weakness induced by the two following causes.

The second cause—excessive indulgence in sexual intercourse—is one which gives rise to loss of vigor to many who do not know to what influence their poor health is due.

The third cause—masturbation—is a vicious habit with which, as an abuse of the reproductive apparatus, we must now deal at length.

Masturbation.

Onanism, self-pollution, self-abuse, the solitary vice, are terms applied to an abuse of the sexual apparatus, in which the individual excites the private parts either by irritation, or by thought. It is first brought about, as a rule, by nervous causes, or irritation from disease, a tight prepuce, a stored-up mass of smegma which produces itching of the penis, itching of the private parts, worms, constipation, improper clothing, etc., etc.; or else it is introduced as a practice learned from one or more of the many sources whence information about this vice can be derived; as, for example, nurses, ignorant mothers, and playfellows. A habit thus started in youth may be continued until puberty is reached, or even for years.

Again, many at some time in their lives, after puberty, by irritating the penis produce a seminal discharge. When this discharge takes place, the feeling that something injurious has been done is generally sufficient to prevent a repetition of the experiment. The vast majority of persons recognize the evil of self-pollution, because instinct teaches them that it is unnatural; but some ignorantly persist in its practice.

A very few establish this habit when they have grown to manhood, in direct violation of reasonable teaching and of all those laws of conscience and self-preservation with which the Creator has endowed our beings.

When the habit of masturbation has been contracted, every source of impurity feeds the unhallowed fires of lust. Obscene literature, foul stories, indecent pictures, improper ballets, dresses exposing the persons of women; in short, everything suggestive of immorality rouses the demon of self-abuse.

Even the natural seminal discharge is followed by some degree of weakness and depression. These are greatly increased when nature is forced to exert herself, in an unnatural way, beyond all natural bounds. The sexual centres grow accustomed to the irregular order of things, and react more quickly to stimuli. Soon the whole nervous system begins to suffer, as the practice seizes firm hold of the individual; and every part of the body suffers increasingly from functional disturbances. The muscles grow weak and soft; the joints lose their suppleness. The circulation is poor, and the person suffers from cold hands and feet. The appetite is impaired. Assimilation is bad, and constipation grows daily more marked. There is apt to be irritability of the bladder. The special senses are often affected, and eye-aches, over-sensitiveness to painful impressions, ringing, buzzing, or roaring in the ears, may be present. The nervous system is greatly disturbed, and the mind suffers from dulness of thought, sickly desire to gratify the horrible longing for abuse, and a morbid wish to shun society in order

to be alone. The memory is impaired, and all the faculties are disturbed. After a while, the reproductive apparatus becomes feeble and spent. In fact, the whole constitution is shattered, as shown in the weak, languid, sickly body; the dull, lustreless eyes; the hollow cheeks; the cold hands and pinched features.

The functional disturbances become more established as time goes on. The patient feels himself sinking, and resolves to stop. But, to his horror and consternation, he finds that he has allowed chains to be placed gradually around him which he cannot break; and now one of the foulest of all habits has him in its cruel clutches, and, unless careful medical treatment is adopted, matters grow worse and worse. This wrecked constitution is ready to sink beneath any ordinary illness, and that particular type determined by heredity and environment (insanity, consumption, etc.) ends the life. Such is a picture of the pitiful results that *may* ensue from the establishment and continuance of this pernicious habit. *But this description applies to very few!* For common-sense, or some other saving influence, generally checks those who begin the habit. The ravages are always modified by inherent vitality, strength of the habit, and persistent continuance in its practice. One masturbator may continue for years undermining his health; while another may accomplish this result quickly. One may stop, and recover; an-

other may continue its moderate practice a life long, and merely lose sufficient of his manhood to fall far below his proper intellectual level, and occupy an indifferent position when his natural abilities entitled him to a lofty one. The effect morally upon a religiously inclined, or trained, person is always bad. It is a frequent cause of despair, cowardice, and lack of manliness. It seems terrible, when one knows the serious effects of this abuse, that parents should neglect to warn their children against it. The more so, when one calls to mind the inexorable laws of heredity, whereby a body weakened by this vice can transmit a share of its weakness to the offspring. Even many in the medical profession realize too little what an important part masturbation plays in undermining the most robust constitutions; in lessening the power of resistance against ordinary disease; and in the transmission of taints. The effort to minimize the evil results of self-abuse will always be met by the unanswerable facts presented to practitioners everywhere in the lives of patients who have injured themselves by this habit. While exaggeration is to be deplored, the truth of the matter should be clearly stated and understood.*

* The writer appreciates fully the difficulty of so presenting this subject as to avoid the exaggerated statements of ignorant writers on the one hand, and the equally mistaken efforts of others who would belittle the injurious effects of self-abuse.

Abuse of Sexual Intercourse.

The abuse of sexual intercourse next attracts our attention. Masturbation begins and ends with the individual; but we must now consider a far larger question, which affects many. It is amazing to note the tissue of lies, deceit, and ignorance surrounding this matter. These will be considered later in a special chapter.

The absence of restraint which exists in free sexual intercourse, or in onanism, is bad. The marriage relation places natural restraints upon intercourse, whereby over-indulgence is prevented among those who heed nature's sign-posts.

All men desire long life and health. Mankind has ever sought these two gifts. Yet nothing is so harmful to both as free sexual intercourse. Nature herself rebels against the violation of the true marriage relationship. While a suitable marriage between man and woman is, medically speaking, very desirable, libertinism is to be utterly hated; for, through it, lust is generated and contagious venereal diseases are contracted. That branch of medicine which deals with hygienic subjects is particularly interested in this matter. Hygiene aims at the prevention of disease. As a science, its importance cannot be estimated. The great benefits derived from quarantine, from health boards, and from sanitary science, are but

earnests, it is to be hoped, of a future time when disease shall be controlled and bound by law. The study of disease is giving to hygiene certain important facts which relate to that class of diseases depending on impure connection; and the day is not far distant when persons suffering from these affections will be restrained from imparting these disgusting sicknesses to others, by wise regulations framed by those who watch over the public health. We are as yet only on the eve of that period in which preventive medicine shall have its say concerning the spread of venereal disease.

A few thoughts offer themselves which throw much light upon this subject. The ovum (formed by the ovary of the female), a small cell, one twenty-fifth of an inch in diameter, when fertilized by spermatozoa, grows, under favorable conditions, into a child. Under the microscope, the ovum is seen to be a definite structure of simple type. A fine circumferential membrane holds in place a small mass of granular material, in which is a nucleus, one two-hundred-and-fiftieth of an inch in diameter, which contains a bright shining point called a nucleus. The fertilized cell develops according to a fixed law, which never deviates from its end of producing a human being, except when the inherent vital force is for some reason defective, or when the necessary conditions fail. The law of development is abso-

lutely the same for each type of being. The wheat grain develops into wheat, never into rye. The fish cell develops into a fish, never into a horse. Hence, there is wrapped up in this minute structure a power which can be called a *law of development*. Moreover, there is also a law of force, called vitality. One ovum lives, while another will die; not on account of the failure of the law of development, but owing to lack of vitality. This *law of vitality* varies with the strength—that is, the nervous energy or life—of the two parents. If this is diminished, the power of resistance diminishes accordingly, and a weak, sickly product, perfectly developed otherwise, is the result. This vital power contains also the transmission of traits, peculiar taints, etc.

Now, any causes which can pervert the law of development, or the law of vitality, just so far injure the body which is to be the lodgement of some poor soul. These causes are, therefore, to be condemned, and removed if possible. Among them all, none interferes with these two laws more than that venereal disease called syphilis, which, as has been repeatedly demonstrated, can blight the ovum *in utero*, or interfere with its best development, or even establish itself in the body of the forming infant. Gonorrhœa and venereal ulcers, the two other venereal diseases, combine with syphilis to reduce the vital force of man and woman; and when to this trio of venereal diseases

is added the loss of vigor produced by masturbation, or excessive sexual intercourse, or too frequent seminal emissions, the abuses of the sexual apparatus are seen to be followed by the gravest results, affecting not only the individuals who are at fault, but also the children yet unborn. Furthermore, all these scourges, by reducing the power of resistance of the individual, invariably render that person more liable to be affected by any, or all other diseases.

The study of microbes shows us why syphilis, gonorrhœa, and venereal ulcers are so virulent. A large number of diseases—if not all—are probably due to the action of myriads of little living cells, called bacteria, or microbes, which overcome and attack the body through defect in its power of resistance. Most of these bacteria are in the atmosphere about us. They thrive and multiply in a weakened body, producing disease by their effect upon the tissues. It seems as if some of these bacteria cells attack only limited areas of the body.

It is found that virulent bacteria are bred, developed, and imparted by impure sexual intercourse, as if the wickedness of the improper act became inwrought in the cells, imparting to them a power to do mischief wherever they are carried. The cells of the body resist the attacks of all disease cells. A healthy frame will successfully wage war with ordinary bacteria. But when vigor is lost, the enemy can prevail. Some

bacteria, however, and to this class belong notably those of venereal diseases, generally succeed in their attack. It does not require a great stretch of the imagination to picture the healthy cells and these disease cells carrying on in their microscopic world a terrific combat between health and disease.* But the cells of the body have little power against the venereal bacilli. One would liken the contest to that between the Arabs and the English in Egypt. The latter, with their formidable weapons, made short work of the former, who, though brave and strong, were untutored in the arts of modern warfare. So much for the pathology and bacteriology of venereal diseases as such. One is now prepared to study these affections with a clear understanding of their true character.

Chancroids.

The first disease to be dealt with is *chancroids*, or *venereal ulcers*. Bacteria probably impart poisonous properties to the secretion which produces them. These sores are made by a virus which is deposited upon an abraded surface of the body, although they also develop on intact tissue (Otis). They appear, generally, in from three to seven days after intercourse. They yield slowly to treatment. The intensity of the attack varies from mild, but obstinate, ulcers to those upon which are engrafted a rodent character that

* Prudden : "The War of the Bacteria."

destroys part after part, sometimes even eating away the penis, when that organ is affected, before their ravages can be checked. The secretion of these ulcers is contagious. The danger that is attached to them springs from the fact that they are venomous and locally destructive. The harm produced will, of course, depend upon the part attacked, the weakness of the victim, and the violence of the poison.

Gonorrhœa.

Gonorrhœa is a contagious disease of the urethra, produced by the action of a specific virus containing bacilli, which are called "gonococci." Neisser discovered them, and Koch demonstrated their existence in his experiments with cultures of them.

This affection is referred to in the Bible—Leviticus, 15. Anywhere from a few hours to two weeks after exposure, generally on the eighth day, the poison begins to work. The urethra becomes the seat of an inflammation, which shows itself in a slight burning, prickling sensation, which is felt at the end of the penis; and there is pain on passing water. This inflammation rapidly increases in severity and extent, passing slowly down the urethra. In typical cases it reaches its maximum degree of intensity by the tenth day. A thick, purulent discharge is then secreted, which oozes out of the urethra. There is great pain on urinating, and the penis is very sore. From this time,

until about the twenty-first day, the inflammation slowly subsides. From the third week to the seventh or ninth there is an increasingly rapid improvement; until, at the end of eight weeks or more, the sufferer is quite well again. The discharge itself, filled with gonococci, is contagious. Should it be placed fresh on any mucous membrane, it will set up violent inflammation, almost without exception.

The difference in the symptoms is very great in different persons. Some cases are of such violence as to become practically of lightning character. The whole urinary tract is rapidly inflamed, and death has occurred in consequence, as is shown here and there in medical literature. Other attacks are exceptionally light. The first gonorrhœa is apt to be the most formidable.

Gonorrhœa has complications which vary with the degree of inflammation and the route taken by it. If the inflammation is severe, the penis itself may be very much inflamed and swollen, giving rise to painful erections and a great deal of suffering as a result. The neck of the bladder is sometimes affected, and the whole bladder is occasionally the seat of inflammation—a most distressing form of disease. If the kidneys are involved, pyelitis is encountered—a catarrhal inflammation of the pelvis of the kidney.

Should the bacilli find lodgement in the prostatic ducts, prostatitis is produced, with its characteristic phenomena. If they attack the seminal vesicles, we

again find acute distress in that locality—but generally they traverse these parts, and fetch up in one or both of the testicles, and cause inflammation therein.

Or, the gonococci often run through the lymphatic vessels whose wide mouths open into the urethra, to the glands in the groin, where they form abscesses, or suppurating glands.

Sometimes the gonococci pass by way of the lymphatic system into the joints, giving rise to gonorrhœal rheumatism, and physicians have occasionally noted, in the progress of this rheumatism, an inflammation of the membranes surrounding or lining the heart. When the inner membrane that lines the heart is affected, the chances are great that the heart will never be perfectly sound again.

These complications are serious, but the after-effects of gonorrhœa are quite as terrible to contemplate. For all the parts affected may become the seat of sub-acute, or even chronic inflammations, and the functions of all may be partially, or completely, impaired. Chronic inflammation of the urethra frequently occurs, and the disease runs on for weeks, and sometimes for months, giving pain during defecation, urination, and walking. Even when a supposed cure has been made, the disease may break out afresh after an excess of wine, or tobacco, or if any marked depreciation of the system occurs. Chronic gonorrhœa, or gleet, diminishes slowly as time goes on, but is certainly of con-

tagious character for a great length of time. Narrowing of the canal (stricture) is often the result of urethral inflammation. Strictures may be situated in any part of the urethra. They vary in character from tough, hard, unyielding, to soft, dilatable strictures. They may give but slight inconvenience, and, on the other hand, they may so nearly close the canal as to threaten life. They may give rise to trouble at once, or the patient may not realize their presence until late in life, when marked contraction, or an enlarged prostate gland, reminds the old man of the sins of his youth.

Inflammation of the bladder and kidneys may also last for a long time—even for life. The prostate, the vesicles, and the testicles may also suffer serious damage. Loss of virility may occur. Rheumatism of gonorrhœal origin, if located in the joints, may stiffen them, or greatly impair their usefulness; if attacking the heart, may leave it enfeebled for life.

Gonorrhœal virus is sometimes carried to the eye by accident. The inflammation set up is regarded by oculists as of a most dangerous type. Loss of sight, impairment of vision, etc., may all result in consequence. "Gonorrhœal ophthalmia is one of the most dangerous and virulent diseases of the eye." ("Dis. of Eye"—Wells.)

But the history of this formidable disease is not yet complete. Any one who has gonorrhœa can

give it to others, and this is the worst feature about it.* If the patient alone suffered, it would be bad enough ; but when it is recognized that he is a soil in which is bred a virulent contagious poison, and that persons with whom he comes in contact run a risk of innocently acquiring this vile disease, one can appreciate the desire of those who would like to see every case quarantined until absolute cure has taken place.

One of the most prolific causes of women's diseases to-day is gonorrhœa. This disease affects in woman all the organs peculiar to her sex, as well as the urinary apparatus, lymphatic system, joints, etc. The bacilli invade the womb, run out into the Fallopian tubes (oviducts), and reach the ovaries. Through inflammation of the tubes and ovaries, peritonitis may be produced. And the same characteristics are apparent here as elsewhere. The inflammation may be severely acute, subacute, or chronic. Complications of grave type often develop. After-affects are even more persistent than in the male. Dr. William Goodell, of Philadelphia, says :

“ Personally, I cannot recall a case in which a woman bore a child after suffering with gonorrhœa. Strumpets rarely become pregnant, for most of them have had this affection.”

Sterility, therefore—that most lamentable condition, whereby husband and wife can never become

* “ The Contagiousness of Chronic Urethral Discharges ”—Brewer.

father and mother—may be produced by this disease. The medical profession sees thousands of women who are deprived of fecundity and rendered invalids for years, or even for life, by the filthiness of their unnatural husbands. Nearly every prostitute acquires this disease. There is no immunity against it. It is but a question of time and circumstance as to how soon each immoral person shall acquire gonorrhœa. *There is no method of determining whether it is absent in a woman. The natural secretions mask its presence, and doctors' certificates warranting the cleanliness of a woman are absolutely valueless, as many have found out to their cost.* The gonorrhœal virus deposited in the vagina of a prostitute may not affect her, but may attack the very next individual that cohabits with her. The appearance of the parts is absolutely deceptive. Only acute inflammations of the female organs can be recognized with any certainty. So that immunity from disease can never be guaranteed in the case of any woman who has lost her virtue.

Lastly, an attack of gonorrhœa does not grant freedom from future attacks. Some medical writers have endeavored to lay stress on the fact that violent inflammations of the urethra, with the same symptoms as gonorrhœa, may be traced to women suffering from catarrh of the womb. The cases brought forward to prove this point require sifting. None

should be allowed except where the pure husband (who has never had gonorrhœa) claims to have acquired that disease from an absolutely pure wife. Further, the inflammation must be proved to be gonorrhœal in character. No other cases are permissible, in evidence. When these rules are applied, the cases of so-called "gonorrhœa produced by ordinary uterine catarrh" are reduced to so small a number that we may continue to define gonorrhœa as an impure disease produced by impure intercourse.

CHAPTER IV.

IMPURITY CONSIDERED MEDICALLY.

Syphilis.

THE last of the contagious venereal diseases is, in some respects, the worst. *Syphilis* has a history reaching far back into the past. Volumes have been written about it, and the medical world is still busy pouring forth more and more information concerning it.

Syphilis broke out like a scourge toward the end of the fifteenth century. From that period it has spread and increased everywhere over the whole world, attracting the attention of the learned and unlearned. "Syphilis is never of spontaneous origin." "It has always—and invariably—as a starting-point a human being suffering with syphilitic disease." ("Practical Clinical Lessons on Syphilis and the Genito-Urinary Diseases"—Otis.) This disease is produced by a blood poison. Entering an abraded point of skin, or mucous membrane, by means of the lymphatic system, it slowly develops in the body. After lying dormant, generally about twenty-one days, sometimes as long as seventy days, a hard sore appears on the part infected. This is called primary syphilis, the initial lesion, or chancre. After the appearance of the chancre there

is an interval of time, called the period of secondary incubation, which elapses before the general signs of syphilis appear in the body. This secondary incubation extends over a space of twelve days at the shortest, to one hundred and thirty days at the longest. Forty-six days represent the average length of time. Then, syphilitic fever usually ushers in what is called secondary syphilis, the name given to the earlier affections of the skin, mucous membrane, eye, testicle, and nervous system. Secondary syphilis lasts one or more years. Tertiary syphilis is shown by disease of the muscles, cartilages, bone, etc. It rarely develops before a full year after the appearance of primary syphilis. It may not come for five, or even fifty-two years, or it may be absent. The active contagious character of syphilis disappears, as a rule, in three to four years.

“Hence primary syphilis, so far as its manifestations go, is purely local. Not so with general syphilis. There is no organ, or tissue of the body, through which it may not manifest its presence by symptoms, or upon which it may not exercise its power. The lymphatic glands all over the body may suffer, some habitually more than others. The skin from crown to sole, the nails, the hair (the teeth in inherited disease), and the mucous membrane, especially around the natural orifices, have their peculiar affections, due to syphilis. The eye and the testicle do not escape, and each and every viscus is liable to be invaded, as are all the

tissues—connective, fibrous, muscular; cartilage, bone, brain, nerve, and vessel. Not only this, but the all-embracing arms of general syphilis include the functions as well, any of which may be disordered by it, and each and all of the special senses may be perverted or destroyed, including the sexual appetite. The symptoms of all the forms of local, special, or general paralysis of motion or sensation may be occasioned by syphilis. Finally, the intellect may succumb. Acute and chronic mania, dementia, lunacy, idiocy, all the above and many more, form a category of symptoms comprehended under one term, 'general syphilis.'" ("Genito-Urinary Diseases, with Syphilis"—Keyes.)

The true nature of this plague is seen at a glance. It enters the system and sullenly occupies the body, never leaving its victim. We find the same characteristic—only more marked—that was observed in gonorrhœa, *i.e.*, that it can be given to others. A gonorrhœic may kiss his sister and not impart his disease; whereas a syphilitic, with a syphilitic ulcer on his lips, can transmit the disease to any innocent baby that may be handed to him for a caress, should the child also have a break in the mucous membrane of the lips. If many have thus suffered—the innocent by reason of the guilt of the bad—on account of gonorrhœa, who can estimate the hosts of those who were pure and innocent, who have fallen victims to syphilis? Unhappy wives, spotless children, unfort-

unate nurses watching over syphilitics, doctors who have acquired the disease while treating patients, and a long list of different classes of persons, can bear testimony to the malignancy of this scourge. The medical journals are full of painful histories of syphilis, and the experiences of physicians would startle the world, if they could be presented collectively to public notice.

But, as if to cap the climax, syphilis can be directly given to the offspring, interfering with both the *law of development* and the *law of vitality* that govern the growth and vigor of the living ovum. Blighted infants, dead syphilitic babies, deformed or weakened children, are often begotten by syphilitic parents. It is singular that men who would curse their fathers, or mothers, for presenting them with the ghastly heritage of syphilis should ever risk contracting the disease and poisoning their own begotten. It can be stated quite positively that, if a syphilitic patient marries before the disease has been rendered non-contagious by treatment, or by time, his wife will contract the disease; his children will not be likely to live to maturity; and if they do, their lives in a large per cent. of cases will be lives of pain and suffering.

Prostitution.

As to the matter of prostitution, it requires no long chapter, or drawn-out book, to dispose of it from a medical stand-point.

1st. It is absolutely unnecessary.

2d. It creates centres of poisonous infection, which threaten the health of the community.*

3d. Its existence enfeebles the vigor of the body, and as long as the law continues to sanction it, these venereal diseases, like scourges, will prostrate, wreck, and ruin the human race.

4th. It cannot be regulated, and should be suppressed as a crime. The following statements prove this proposition :

“REGULATING PROSTITUTION.—Fournier asked 873 male syphilitics how they had become infected. It was found that 625 got the disease from registered, licensed, and regularly examined prostitutes, 100 from working-women, 24 from domestics, 24 from married women, 46 from clandestine prostitutes. The inquiry showed that the licensed prostitute was the most serious source of infection.”

“A PROTEST AGAINST LICENSED PROSTITUTION.—A memorial has been presented to the Japanese Parliament, praying for the abolition of licensed prostitution in the empire. It is contended by the petitioners that the system encourages immorality, debases women, and promotes, rather than hinders, the spread of venereal disease. There never was a measure, the

* Currier says, concerning our own city : “ It would hardly be unreasonable to say that there are 10,000 women in New York City who are in condition to propagate actively venereal disease.”

memorial states, which showed more plainly the sex that devised it than this system of license, and never one which showed more the brutal side of man's nature. It is a scheme to protect man in his baser impulses at the expense of woman, and society is corrupted in the effort."—*New York Medical Record*.

It is perfectly evident that prostitution must be regarded as an evil to be destroyed. We do not "regulate" cholera, diphtheria, nor any other threatening disease, but endeavor to suppress the poison. In like manner, the living centres of venereal poison should be isolated, and not carefully nurtured and protected in order to perpetuate disease.

CHAPTER V.

THE SOCIAL ARGUMENT CONCERNING PURITY AND IMPURITY.

TRUE social science builds upon three factors—the individual, the family, and the state. The reactions between these must be so regulated that each shall be protected; that each shall have full exercise of rights; and that each shall be permitted to develop perfectly.

Purity encourages individual health and vigor. A pure soul is wonderfully attractive, and all associated with it are blessed by its sweet influence. Every pure person is a strong conservative power in society.

When the family is studied, purity becomes still more necessary. The family is always the goal of the individual. Every young man and every young woman should look forward to wedded life. The marriage relationship, pure and true, is a bond of enormous strength in society. The happy pair, the new household, the children that later on bless the parents, the wise love of the father and mother, the quiet, declining years of the aged grandparents, have been extolled in the prose and verse of all civilized nations. The ties of the ideal family are holy and pure in the soul of every country. The lullaby sung at the cradle, the

sweet voice of the far sweeter mother, the god-like strength of the father, impress the child mind in a way never to be forgotten. What hallowed associations gather around the mystic word "home!" How all look back with joy to that time of innocence! The pure household is a delight to look upon, and a true blessing to the world.

As the family is the end of the individual, so the state is the end of the family. When we rise above ordinary affairs of life, far above our own littleness, how majestic is the conception of a pure state! Surely, we might dwell in regions of ideal joy, could we but see the longings of the heart gratified that reach forward to the establishment of purity in the individual, the family, and the state!

But we must look at the dark side of the picture—the facts in our modern life that require study.

No evil has ever inflicted such ruin on the person, the family, and the state, as impurity. The world's history is full of sad stories of misery resulting from this deplorable vice.

A little thought will show that the abuses dwelt upon in the two preceding chapters arise from a misunderstanding of the true place of woman in the world. If man had a true ideal of the maiden, the girl, the wife, the mother, and the aged woman, the whole structure of immorality would be cut away with one stroke.

Let us see how impurity affects the individual, the family, and the state.

Impurity produces :

1st. Weak women and children, and effeminate men.

2d. Licentious men, women, and children.

3d. Diseased men, women, and children.

4th. Pauper, unrecognized, and bastard children.

5th. Mothers, 12, 13, 14, and 15 years old.

6th. Abortions and their effects.

7th. Prostitutes and debauchees, procuresses and houses of assignation.

8th. Insane men, women, and children.

9th. Transmitted lusts.

10th. Hereditary weakness and disease.

1st, 2d, 3d. Society protests against an increasing number of weak and effeminate debauchees. Licentious persons, who always grow more hardened as age advances, are even more objectionable. Diseased men, women, and children ought to be regarded as dangerous to the community—the more so when their diseases are contagious. By what right can one justify the inoculation of the pure and healthy with virulent disease? What a commentary the following extract is on immoral husbands and faithless wives :

“During the last twenty-seven years that he has been practising, Dr. Fournier has been consulted in

his own consulting-room by 887 women affected with syphilis. Of this number 842 cases were of sexual origin, and in 45 cases, which is already a proportion of five per cent, the disease was contracted otherwise than by sexual connection. As regards the social position of the 842 cases, the author divides the patients into three categories: 1st, Women belonging to the *demi-monde*, 366; 2d, married women, 220; 3d, women whose social position was unknown, 256. In striking out from the figures 220 a certain number of the cases of married women who evidently got the disease from another source than from their husbands, there remain 164 *infected by their husbands*, and in 34 cases Dr. Fournier was not able to see the husbands. In conclusion, the average number of women who were *infected with syphilis during conjugal intercourse would fluctuate between nineteen and twenty per cent.*"—*Medical Record*.

4th. Social science also objects, very properly, to the increasing number of bastards, for whose support charitable organizations and taxes must be called into play. The care of the child should fall upon its parents—not on the community. No warm-hearted soul can read without a heart-pang of the sufferings of the little ones who are deserted by their unfeeling fathers and mothers. Their history is unutterably sad—overflowing with tragedy, hardship, and trial.

5th. Next, an outcry should be raised against the pitiful increase of "little mothers." It is simply atrocious to witness the diabolical work that goes on, without let or hinderance, under our very eyes. Hundreds of children are made pregnant by filthy boys and low men. They are hidden away in institutions, or sent off on journeys to place them where their babies can be born and promptly abandoned. These girls are not even fully matured, and are in no condition physically to bear children. Moreover, the pure sexual instinct of a girl is thus converted into a form of lust that is almost maniacal in character, driving these children with fury into every form of licentiousness.

6th. When measures are taken to prevent the birth of children, and the lives generated are taken away, social science raises her voice against the foul murder. She also surveys with anger the pitiful results of abortions, the diseases that follow, the invalids made to suffer sometimes for life, etc.

7th. And now, reader, look at the great question of the prostitutes, that mighty army, and behold, yourself, what true social science sees! The history of fallen women is, with few exceptions, the same. Once pure and looking forward to a useful life, these girls had good reason to be happy. The lying seducer comes, controlled only by his fierce lust; and the weakness of the child is overcome by fraud and deceit. Ellice Hopkins says: "Woman always falls by what is *highest*

in her (love)—‘he wants me.’ Man, on the contrary, sins by what is *lowest* in him—lust.” The incredible selfishness of man and the unselfish weakness of woman are strangely contrasted in the story of seduction. When honor vanishes, virtue goes too. Soon after the fatal discovery is made, the angry family drives her away, and her name is forgotten. Or else, decoyed by a lying procuress, she comes to the city, is drugged, and then ruined in a fashionable assignation house. Or, as a shop-girl, she is met and betrayed. She may be placed as a mistress in a palatial flat, or house, surrounded by the hollow mockery of artistic luxury, riding in her carriage with the only too evident marks of impurity on her painted cheek, or in her false smile, or in her weary, tired-out eyes. Many an entrance is there to that hideous pathway; but once entered, life is the same for all! They grow daily more hardened and hopeless; for what is there left in life for such women? Now comes disease, and following it a certain reckless despair, under whose goad they take to drinking, cursing, smoking, and opium eating. Next, their masters cast them off, and they join perforce in the flocks of fallen girls under the charge of a “madam” in a “low house.” Then come street walking, accosting, etc. Down, down, faster and faster! The innocence of youth has vanished. Tidiness is known no more. Pain, suffering, and misery have exhausted vitality; and disease makes them ready for

death. The five years which average the prostitute's lease of life are nearly gone, and the grave slowly opens its mouth to swallow up its victims. They lie at last in the Potter's Field, after an ignominious death, unlamented, unknown. The cruel world cares not. The bright sun sheds his cheery rays over the unclaimed mounds of earth, and the cold moon gazes down upon the sod. The winds whisper the death song, of which De Quincy wrote, over the last remnant of the weary children. And down deep in the heart of the good wells up the cry for "justice" upon those who first set the wayward feet in the path of impurity; who, full of vice, contented themselves with the thought that woman was but food for lust.

With what resentment against impurity that can produce such suffering do we read this coarse picture? And how much greater should be our desire to stop the business that is going on in all the towns and cities of our land; that nefarious traffic in the bodies of pure women, well known by the authorities, but allowed to continue without a word or act of disapproval! Why is not this system of iniquity rooted out? Why are the powers appointed by citizens neglecting to perform their duties? What paralyzes the arm of justice, that arm which should be on the alert to rectify these fearful wrongs?

George Eliot portrays with appalling earnestness the

sorrows of Hetty Sorrel, and the position of Arthur Donnithorne, in "Adam Bede." "The Silence of Dean Maitland" also exhibits another phase of the sad remonstrance against the evil that disregards the marriage vow. There are many besides who protest by voice and by writing. But determined, united effort is required to stem the tide!

Wilberforce quotes the following, which certainly contains the essence of the grief felt by a fallen woman:

"Once I was pure as the snow, but I fell,
Fell like the snowflakes, from heaven to hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat—
Pleading—cursing—dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow."

It is all very well to talk with a smile about the young man "sowing his wild oats," but, practically, the implied recommendation of sowing is as absurdly wicked as to advise inoculating oneself with the bacilli of consumption, to live in the miasms of a pestiferous swamp, or to sleep with deadly cobras. The saying, "What a man sows that shall he reap," contains a terrific truth, which is worthy of profound thought.

8th. Social science objects to the insane patients who are sent to public and private asylums by impurity. They impose heavy burdens upon society. A visit to these institutions would be a revelation to many, and would effectually sweep away all notions that prevent any reader from reasoning correctly upon the matter of impurity. It must be remembered that, indirectly as well as directly, immorality operates to produce insanity.

9th, 10th. Next, a man has no right whatever to transmit unbridled lusts to his children, any more than he would be justified in giving them hereditary syphilis, or feeble bodies. Has not every child a claim on its parents for a sound body? What man would not justly rise up against the parent that knowingly gave him a weakly or a diseased body, made such by that parent's vice?

Again, social science says to every man: "You expect your wife to be pure. She also has the same claim on you. You have no more right to come to her either impure or diseased than she to come to you in such a condition." Ellice Hopkins says: "No virgin girl *can* give her *best* love to any man who has lost his honor."

In all professions, the rewards of labor increase as the years pass by. In the profession of purity, the greatest reward is reaped from the very beginning, in health and freedom from the bonds of vice.

In conclusion, let us once more think of the person, the family, and the state. If only one person were injured by impurity, it would be bad enough; but when we remember that, owing to the interwoven threads of life, many must suffer for the offence of one, it becomes the more important that each individual in society should be pure. If the facts presented be so powerful and so unanswerable against the immorality of one, then they are even more irresistible when we consider the effect of vice upon the family and the state.

“Every cause that can injure the family must be condemned and removed,” says the true statesman. And what can ruin a family more effectually than when its component members become dissolute or diseased?

The question stands out in highest and clearest relief when we consider the state. If immorality once pervades a state, that state is doomed! It is only a matter of time. When virtue spreads her wings and flies away, the country she forsakes will surely perish. This statement can be easily verified in the pages of history. We read of mighty empires crumbling away into miserable fragments, because vice had honey-combed them through and through, and the question comes home to-day with force as to whether we shall rest inactive while this same force is hard at work eating out our very life? Shall America join the

nations that are enfeebled by impurity? No! We must check this stream of filth that comes from other countries and deluges ours. If we do not, then shall that time come when future generations will rise and curse ours for not doing our part in killing the wrong when it had but just obtained an entrance into our fair land.

CHAPTER VI.

THE ARGUMENT OF RELIGION CONCERNING PURITY AND IMPURITY.

WE have read how God in Medicine and God in Social Science condemns impurity and upholds purity. Now let us see what He says to man in His Word.

The religious argument stands by itself. Its strength lies in the fact that it comes directly from the Creator, and is, therefore, the voice of ultimate authority. Its essence is justice and love. God sanctifies purity in every way and blesses it above measure. A pure heart is dear to Him. He planned the marriage relation and made it to be a pure, holy union. And so long as purity reigns in the state, family, and person, the eternal, all-wise Father sends down blessings. But when impurity appears upon the scene, God punishes every individual, family, and state in whom it takes root, for "impurity is a heart sin, of which misery and corruption are the fruits." (Wilberforce.) It is but natural to expect that judgment should be pronounced upon impurity by Divine authority. Sodom and Gomorrah stand as eternal witnesses to God's hatred of immorality. And the

frightful diseases described in their place in this manual are scourges provided to punish impurity.

Were the medical and social arguments against immorality made use of by clergymen, no better proof of the existence of a reigning God and a revealed word could be presented to the world! The following divisions of the religious argument present themselves for thought:

1st. God made the body to be His temple. In it, He can dwell with man and enable him to do what is right. He therefore regards man as in the highest degree responsible for the care of this temple. Hence, deliberately acquired disease of venereal character, or loss of bodily vigor, or ungovernable passion swaying the will, is utterly abominable in God's sight.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3:16, 17.)

God, then, having given man a body, will require an account of his use of it. Our bodies are not ours; they are God's; and He, having put us in them, has a right to expect them to be properly taken care of. This makes clear the first commandment:

"I am the Lord thy God! Thou shalt have none other gods before me." (Deuteronomy 5: 6, 7.)

If impurity as a god rules the heart, God cannot govern or guide it. God does not wish the suffering which follows impurity to come upon man. His love says:

“O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.” (Deuteronomy 5: 29.)

This passage is very remarkable in its expression of fatherly solicitude. God knew that, if His people would obey Him, they would be kept from the catalogue of evils with which we are only too well acquainted.

The popular idea that the highest use of the body consists in the procreation of the species is contradicted by the statement of the Spirit of God that the body was made for God.

2d. God holds man responsible for his treatment of his fellows. He will surely punish the man who imposes venereal diseases on his fellow-beings, thereby injuring their bodies. The more so, when the victims stand innocent in His sight. And it is right and just that it should be so. The syphilitic child will rise in judgment against its parent. The invalid wife, whose health has been impaired by her husband who had gonorrhœa, syphilis, or venereal ulcers, will testify against him in the day of judgment, and all intelligences will say “amen” to the sentence pronounced

against that man. God will not forget the child that is the fruit of a carefully devised seduction. There yet remains justice to be recompensed for its birth, its neglect, its sad life, and its miserable death. The hard-hearted father, or mother, may have forgotten their child, but God has seen and noted all. What an awful thought to realize that the never-seen or, perhaps, never-known child will yet face its father in the presence of the whole universe, and will there describe the life forced upon it!

Nor does the Judge forget the unnecessary abortions, which, in His mind, are murders. The doctors who produced them, or the interfering murderers, will all be rewarded for their deeds. For the law reads:

“Thou shalt not kill.” (Deuteronomy 5: 17.)

The man who dishonored his neighbor's wife will yet stand before his Maker, who proclaimed, once for all, ages ago:

“Neither shalt thou commit adultery.” (Deuteronomy 5: 18.)

The common law holds the instigator of crime guilty of its sequences, and God will bring back to each one the full measure of his, or her, sin. The fearful sufferings of the family of the girl who was ruined; her subsequent career of shame, sickness, disgrace, dishonor; her wretched, diseased body and broken heart, will all be brought home in that day to him who accomplished the initial step.

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” (Matthew 18: 7.)

If we study the question of prostitutes, mistresses, etc., in the light of Christ’s two great commandments, we will learn much that may have been hidden from our thought.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” “Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” (Matthew 22: 37, 39, 40.)

These two laws contain “all the law and the prophets,” and they teach right living in every-day dealings, including, therefore, the sexual relationship. When a man violates these two commandments by illegitimate intercourse, the vengeance of an irate God will surely fall upon him. Who would stand by and see his sister ruined; or his wife, or daughter, violated, without raising a hand? Yet God sees far more and worse than that done! Thousands of women are swept into vice every year, and if right-minded men shudder at the thought, what must the loving Father of us all feel, when he sees poor, neglected children of His dishonored and started on a path that leads downward to misery. Moreover, we must always remember that the woman gives her all to

the man, when she surrenders her body. Her virtue is her priceless jewel. If lost, it is lost forever.

And the procuresses who decoy young, innocent girls into the prostitutes' dens to gratify the lust of abandoned men, and the police who abet and aid all this machinery of vice—what of them? Their judgment waits!

How foolish to say that Christ has done away with the law of Mt. Sinai! Far from it! He has developed it still further. What impure man can read His own words without trembling?

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matthew 5: 27, 28.)

God will not say with the world, “He was a young man, and, of course, had to be a little wild.” No! Far different! The young man that wrecked another life must answer for it. He may have forgotten his evil doings, laughed over the affair with his companions, and secured the family lawyer to straighten out the legal complications, and then pursued his way, oblivious of the career of the other soul. But God wrote all down in the book of remembrance.

The Almighty has left nothing hidden about the nature of coming judgment:

“Adultery, fornication, uncleanness, lasciviousness”

—"of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5 : 19, 21.)

"No whoremonger, nor unclean person"—"hath any inheritance in the kingdom of Christ and of God." (Ephesians 5 : 5.)

"Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind"—"shall inherit the kingdom of God." (1 Corinthians 6 : 9, 10.)

"Without are dogs, and sorcerers, and whoremongers." (Revelations 22 : 15.)

3d. The love of God follows every soul, and His wisdom is ever planning with eagerness new ways of winning back the wandering ones. So that, apart from the sin of starting others in the way of evil, or of inflicting disease on others, there is another sin quite as black ; viz., that of encouraging the fallen to continue a wicked life, and thus frustrating all means of restoration. Accordingly, those who encourage prostitutes, by seeking their company, must answer to God for so doing. It will be impossible to escape with the foolish question, "Am I my brother's keeper?" (Genesis 4 : 9.)

4th. The effect of immorality on men is invariably to harden and blunt their perception of right and wrong. None oppose the teachings of Judgment and

Punishment so bitterly as those who are impure—and naturally so, because they stand condemned.*

5th. But we are not carried into the future to see what is coming in the way of judgment ; for even now we witness in these terrible venereal diseases the present indication of wrath on the part of God against immorality : and herein, too, is something wonderful relating to the cause of disease, for we know that impurity itself breeds these diseases directly. The manifest exhibition of indignation that follows every act of individual impurity is but an expression of God's feeling. Each bad deed is punished now. "Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap." (Galatians 6 : 7.) Only the hardened soul is steeled against the remorse that attends immorality.

In short, lust can find no place in Heaven. The dark mystery of life shows here and there signs that life is inextinguishable. The issues here are eternal. Each soul shapes its character and chooses its future place. Were it impossible to destroy a mad dog, the only thing to do would be to put it where it could never hurt others. In like manner, a vicious soul can only expect an eternal seclusion where it shall be harmless to others.

It matters not whether a man says he believes or

* "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3 : 20.)

not, the facts remain. It is nonsense to lay on God the blame which is deserved by the choice of each individual sinner. God has provided the remedy for sin, which has been taken by thousands in all ages, and which has been found efficacious. If man refuses the remedy, he must suffer the consequences of such refusal.

“Therefore thou art inexcusable, O man, whosoever thou art.” (Romans 2: 1.)

CHAPTER VII.

FALLACIES CONCERNING IMPURITY.

MANY absurd errors exist in the minds of those who seek to justify impurity. It is worth while to expose them in a chapter devoted to that purpose only.

1st. Some claim that they are free to act just as they wish, and that, therefore, any restraint imposed upon passion is equivalent to tying them to their mothers' apron-strings. They pooh-pooh the "goodies," and rejoice in their so-called "liberty." This is pure nonsense! The lawlessness of impurity is only a hideous bondage to lust and disease, which produces misery. The passionate man who has never checked his animal tendencies is ruled absolutely by them. As a matter of fact, we must either govern this spirit of passion or be governed by it.

2d. It has been claimed that sexual intercourse is necessary to health. This is untrue. It is a well-known fact that men and women live just as well without it. Explorers, backwoodsmen, soldiers, sailors, and all belonging to the class of men that live apart from women, enjoy perfect health—without sexual intercourse. Moreover, that great number of pure single men and women, who abound in this country, are

strong and robust, thus directly undermining the claim of the "necessity of sexual intercourse." The experience of those who breed animals also proves the falseness of this preposterous fallacy.

3d. The statement (which has never been satisfactorily proved), that single men do not live as long as those who are married, contains a manifest source of error. *Qui uxorem puerosque habet, hospites ad fortunam dedit* ("whoever hath wife and children hath given hostages to Fortune"), said Bacon. In other words, the ties created by a wife and children compel the faithful husband and father to avoid risks. As a natural result, life is more guarded than in the solitary state, and, therefore, prolonged; but the true reason for this length of days is found in the new social ties, and not in sexual intercourse.

4th. The sexual apparatus does not require exercise to keep it in order. Nature supervises this mechanism and tolerates no interference with her methods of government.

5th. Those about to marry have been advised to consort with women first, in order to make sure of their ability to do so. The Devil himself must have invented this advice. Its folly is self-evident. A woman is not advised to go with men, to see whether she can marry with propriety; and the suggestion is as foul for him who would be a husband as it would be for her. The man looks for a pure wife, and she ought with equal

justice to demand a pure husband. Moreover, how about the disease question? It cannot be overlooked, or passed over with a wave of the hand. The chances of acquiring disease are extremely great—in fact, almost certain—if illegitimate intercourse is attempted. Shall a man get syphilis, chancroids, or gonorrhœa while determining his virility, and then marry when suffering from these affections? What a future for the poor wife! Fournier sarcastically asks, “What is sadder than to bring syphilis to a pure young girl as a wedding present?”* and, “What is more hideous for a new household than syphilis in a cradle?”†

6th. Some state that God has made them more passionate than other men, and that they ought not to be regarded as ordinary persons, and that they are therefore justified in gratifying their desires. This is a thoroughly dishonest statement. No man is made lustful. Wherever lust is present, the reason will be found in the fact that the individual encouraged his passions and developed them in every way until they assumed control over his life. God’s great gift of passion is a mighty force for good—a great energy ready to be applied to the affairs of life; but this talent can be readily abused. Let a man so gifted read filthy books,

* “Et quoi de plus triste que d’apporter à une jeune fille honnête la vérole comme cadeau de nocces?”

† “Et quoi de plus hideux, pour un jeune ménage, que la vérole dans un berceau?”

take stimulating drinks, attend plays in which women are constantly exposing their bodies to public view, and devote himself in word and thought to obscenity, and, of course, his lusts thrive apace. But God never made him lustful. The individual did it himself.

7th. Hundreds and hundreds of books are printed, to-day, which contain most plausible arguments to justify free gratification of sexual desires. But their reasoning is fallacious. Consider impurity and its results as shown in the previous pages, and judge if their black lies are not silenced forever by science (medical and social) and religion.

8th. Some physicians, in the face of these demonstrated facts, have advised free sexual intercourse to cure masturbation and to satisfy lust. Medical science condemns them, for illegitimate sexual intercourse merely aggravates lust, and it is the strangest remedy for masturbation ever suggested. Masturbation can be cured in other ways, if it has not gone too far. And if it has been carried to too great an extent, such advice is preposterous, because it cannot be carried out. The following two extracts from most intelligent medical authorities dispose of this matter thoroughly:

“Illicit sexual intercourse, as a substitute for matrimony, is never to be recommended; first, because it is morally wrong, and the physician would take upon himself a fearful responsibility in advising it;

and, second, because the excesses which fornication always leads to, have an effect directly opposite to the one desired." ("Pathology and Treatment of Venereal Diseases"—Bumstead and Taylor.)

"CONTINENCE AND SYPHILIS.—*The Lancet*, commenting editorially upon our remarks regarding continence as a preventive of syphilis, adds: 'Though Dr. Gowers's testimony to the importance of chastity as a means of health is the last great note sounded to Englishmen, it does not stand alone in medical literature. There is another voice which may be recalled here which will sound for generations yet, as characteristic in its ethical strength as in its medical and scientific authority. Sir James Paget, in his clinical lectures, speaking of patients that expect us to prescribe fornication, says: "I would just as soon prescribe theft or lying, or anything else that God has forbidden. If men will practise fornication or uncleanness, it must be of their own choice and on their sole responsibility. . . . Chastity does no harm to mind or body; its discipline is excellent; marriage can be waited for; and among the many nervous and hypochondriacal patients who have talked to me about fornication, I have never heard one say he was better or happier after it; several have said they were worse; and many, having failed, have been made much worse.'"'—*Medical Record*.

9th. There is always an individual who figures upon the stage of the world's drama as a sort of Mephistopheles. He has had all the diseases, and makes light of them. He characterizes gonorrhœa as little worse than a cold in the head, and syphilis as a disease readily dispelled by "vegetable drugs," etc. Like the tailless fox of the fable, he works day and night to draw others into the same net into which he has fallen, in order that their tails may be also removed *à la mode*. But the ponderous volumes of genito-urinary surgeons, the countless monographs, and numerous medical journals devoted to the subject of venereal diseases, give the lie to his vapid reflections on a most serious matter. Medical science each year emphasizes more strongly the dangers of venereal diseases.

10th. In order to escape diseases, various devices, injections, etc., have been proposed. These are valueless either to accomplish the object aimed at, or effectually to prevent conception.

11th. Another method frequently carried out to escape disease is to keep a woman as a mistress. But no dependence can be placed upon her. She who has lost her virtue has no honor left. It only remains for some more attractive person to appear upon the scene, and, lo! the old adage among libertines is verified, and the "faithless mistress" becomes very shortly a source of infection to her first seducer.

12th. Others trust procuresses to furnish them with clean women. What folly! As if the procuress herself—a very female incarnation of Satan—would, or could, keep her employees pure! As for the doctors who look over the inmates in some establishments, their statements or certificates are valueless, as is well known. For no doctor living can diagnose these diseases, unless marked lesions are present—*when the woman wishes to conceal them*. Many a woman with violent gonorrhœa has, after careful cleansing, passed the doctor's examination. This fact helps explain the failure of the medical examination of licensed prostitutes in Paris. The number of venereal diseases, after the system of licensing was commenced, increased for the simple reason that these diseases are difficult to recognize in certain stages, and that those affected are, almost to a woman, liars. We quote again the passage referred to on page 41. "Regulating Prostitution: Fournier asked 873 male syphilitics how they had become infected. It was found that 625 *got the disease from registered, licensed, and regularly examined prostitutes*." Dr. A. F. Currier, in his paper on "The Unrestricted Evil of Prostitution," read in 1891 before the Section on Public Health of the New York Academy of Medicine, when referring to the discussion upon prostitution at the International Congress for Dermatology and Syphilography held in Paris in 1889, says: "There

is no evidence, from any of the statements which were made, that existing laws had succeeded in diminishing prostitution or checking the diseases which are associated with it."*

* "In France there is apparently as little concern for the immoral element of prostitution as any country in the world, and there is probably no highly civilized country where prostitution more abounds. It is ministered to and encouraged by much that is most seductive in French literature and art. The French law licenses houses in which prostitution is permissible; it licenses women to practise prostitution, and requires them to undergo examination at short intervals (fifteen days) by a public officer of health, that their physical condition may be certified to. Those who are found diseased are, presumably, sent to hospitals. At the *Dispensaire de Salubrité* in Paris, where prostitutes are officially examined, the records show 31,228 cases of syphilis during the interval between 1858 and 1888. In the twenty years 1868 to 1888 there were also, at the same institution, 22,435 cases of venereal disease not syphilitic. This is merely the public record of the authorized institution for the examination of prostitutes, and bears an insignificant proportion to the number of those who are treated at other hospitals, or in their homes, or not at all. (See Butte, "Trans. Inter. Cong. of Dermatology and Syphilography," 1889, "Discussion on Prophylaxis of Syphilis," p. 806.) Of the 4,000 prostitutes who are licensed in Paris, some live under the restraints of the licensed houses, others are registered but live in their own apartments, and yet others are not registered but are under more or less careful police surveillance. The great army of clandestine prostitutes is entirely without public control, except in case of flagrant disorder or crime, and while Butte estimates this as numbering only 26,000 (*l. c.*), Barthélemy (*ibid.*, p. 787) estimates the number at nearly 100,000. The learned societies throughout France which have studied and discussed the subject of clandestine prostitution with great thoroughness, during the past few years, have united in admitting its magnitude and its

13th. One cannot depend on his friend's hospitality in lending him his "clean mistress"; and the fool who does so calls himself doubly a fool, when the syphilitic eruption appears upon his chest a few weeks after the courtesy has been extended to him, or when the first signs of gonorrhœa show themselves.

14th. The practice of systematically ruining girls is something so hideous that it needs not be dwelt upon. It practically comes down to destroying the souls of younger and younger children, and it is part and parcel of that blackness of heart that would lower the age of consent, until eight and nine year old babies can be tortured by abandoned men.

15th. It is folly to "trust to luck" to escape the results of impurity. It is simply a question of time, with the factor of circumstance added to it. Luck has little to do with success in life. When it is deemed of value in escaping disease, it is generally found wanting just when most needed. The following table shows how absurd it is to trust to "a nice little arrangement" to escape disease.

Fournier reports that an inquiry into the occupation

uncontrollability. Barthélemy (*l. c.*) characterizes the system of regulation in France as detestable in all its particulars, being indefinite, and neither severe nor mild. The public service is very lax, and the law is not carried out. He thinks the present system more dangerous to health than the English one, which ignores prostitution and obliges every one who patronizes it to take his own risks." (Currier.)

of those who caused 387 cases of gonorrhœa in men elicited the following facts:

Public prostitutes.....	12
Clandestines	44
Kept women, actresses.....	138
Shop-girls.....	126
Domestics.....	41
Married women.....	26
Total	<hr/> 387

This does not prove that it is safe to go with prostitutes, who are in reality full of venereal poison, but it does show the risks of intercourse with presumably "clean" women.

16th. The evasion of responsibility, so characteristic of our age, shows itself most clearly in the sexual relation. It is, however, useless to argue that a man has no responsibility in the matter. *Every man is responsible for himself, his wife, and his children!* No man is free to keep a mistress in one part of a city, while rearing a family in another. Neither his wife nor children would forgive such an inexcusable offence. And if disease is acquired, no sophistry would avail to excuse him.

17th. Another fallacy is that a man should marry for the sake of intercourse and curing nocturnal emissions. The answer to this is well stated in Bumstead and Taylor's "Pathology and Treatment of Venereal Diseases": "To marry simply for the sake of sexual

intercourse is likely to lead to greater unhappiness than can ever be caused by nocturnal emissions."

18th. Lastly, the fallacy is only too apparent of supposing that lust-inspiring pictures should be studied for the sake of their "artistic merit"; or that obscene works should be read on account of "the genius of the writer"; or that fashionable, indecent dresses should be worn to please "society"; or that new plays must be seen, in which vice is voluptuously represented on the stage, "in order to become acquainted with our best actors and actresses." To be sure, there is generally a Wiseacre around, who, with an indignant shake of the head an and inexpressibly beautiful Swiss pronunciation, says: "*On y soit qui mal y pense!*" But if that same virtuous person could but know the sin and sorrow that are incurred by these causes, or could see the piteous results, a little more common-sense would be infused into the stilted virtue that would disregard the plain, unvarnished truth.

CHAPTER VIII.

REMEDIES FOR IMPURITY AND FOR THE RESULTS OF IMPURITY—MEDICAL, SOCIAL, AND PHILOSOPHIC.

THE facts connected with the subject of impurity have been stated. Let us now turn to the subject of remedial agencies, whereby the results of unbridled folly may be set right as far as possible.

We must consider the source of impurity and the results of impurity separately.

First, let us deal with the source. If that were pure, no abuse could result. What is this source? Undoubtedly, an impure heart, or mind. Therefore, the first objective point of every true remedy must be the soul. Philosophy, social science, and medicine all begin at this point, and say to every person: "You must be pure in thought, word, and deed." Some philosophies, and a few world religions, endeavor to bring this about by encouraging their believers to avoid vice, and those who can rise no higher must depend on them for help to attain purity. But there is another most important foundation stone to be laid. *Woman must be restored to her true place.* The work of her hands must be properly protected and rewarded, and she must be regarded with pure eyes. She should be

an object of respect to man. Matchless purity should be present in our hearts, so that true knight chivalry shall be ever ready to resent a word spoken against the honor of woman.

And how can woman be fitted to hold such a lofty position? By surrounding her with that which is pure, by teaching that which is pure, by keeping her from impure reading, impure sights, impure words, as far as possible. Every young girl should learn, in a pure way, from her mother the matters relating to sexual subjects which she should know. Purity does not imply ignorance.

The time has come when we must strike for our altars and our fires at the persistent encroachments of vice, if we would have our women what they should be. It is time to stop these libidinous costumes devised by the *demi-monde*, whereby our young women are taught to display themselves in the same guise as prostitutes. We must prevent the exhibition of obscene pictures, and the low performances which are the feature of our day. The sale of immoral books should be rigorously prohibited. The newspapers should be forced to exclude from their columns the horrible stories, redolent with filth, which appear on nearly every page. Then, when these direct provocatives to lust are removed, our women can be protected from the vice that stalks our streets. Men leading openly dissolute lives should be refused admission to our

households. As a result of such measures, the true spirit of manhood would fill the hearts of our men, and the great evils which disgrace our modern Babylons would vanish away like hideous nightmares.

There are a few simple rules suggested by hygiene which, if persistently followed out, will finally conquer lust and strengthen the sexual apparatus. Nearly every case of self-abuse, or too frequent nocturnal emissions, can be cured in time by following them out carefully.

1st. All impure habits must be stopped at once.

2d. Good, pure society should be cultivated in families, agreeable societies, and quiet associations, where impure thoughts and words are despised.

3d. Sufficient exercise should be taken to tire the muscles, without exhausting them. The gymnasium, rowing, bicycling, base-ball, tennis, riding, walking—all are adapted to secure this end.

4th. Cold-water baths should be taken rapidly every morning on rising. If there is no glow after the bath, salt can be put in the water. The person should rub himself pink with a rough towel immediately after the bath. Once a week, before retiring, the body should be thoroughly scrubbed with soap and hot water.

5th. All food should be carefully chewed and slowly taken. The evening meal should be light, and only a little meat should be taken at that time.

6th. Neither alcoholic beverages, nor tonics containing alcohol, nor tobacco, should be used after 6 P.M.

7th. Tea and coffee should not be touched after 4 P.M.

8th. The bedclothing should be just sufficient to keep the body warm, and no more. It is not wise to sleep on the face or back; only on the side.

9th. The air at night should be fresh.

10th. There should be abundant rest provided for the nervous system by diversion, rest, and sleep. *Diversion* can be obtained in various ways—exercise, simple amusements, outings, etc. *Rest* means that each one should endeavor to procure a few minutes every day, during which it is possible to loaf and take things easily. Vacations are also included under this head. These should be taken where the individual can really enjoy himself in his own way. *Sleep* should last from seven to nine hours. Some thrive best on the shorter length of time, while others require a full nine hours. Early rising is desirable.

11th. There should be healthy mental occupation.

12th. Purity in thought, word, and deed must be encouraged. When an impure thought rises into the mind, the subject must be instantly changed. This may be hard at first, but victory will finally come to him who keeps on in this path. The ears must not hear vile talk, and the eyes must not gaze upon anything that shall excite passion. For vile thoughts at once produce congestion of the sexual apparatus, that lead to frequent emissions and lust.

And now the second division of the subject—how to remedy the abuses of impurity—comes up before us. Both medicine and law must be called upon to perform this office, even as sweet charity has already endeavored to help in her way.

All venereal diseases and loss of vigor resulting from impurity should be treated by competent physicians. Druggists and kindly disposed friends are not competent to deal with the infirmities caused by immorality. The best doctor is that one who has had large experience, who is an honorable, true man, and who, if possible, makes a specialty of treating this class of troubles. The charlatan, who advertises his treatment, is on no account to be trusted. His handbills posted up in every public urinal, on the boards of fences, and on lamp-posts, or mailed to the unwary, and his lying advertisements printed in every paper, frightening the most intelligent into his cunning nets, are not worthy of a second thought. He scans his patient's urine with a dubious shake of the head, and sees, with the naked eye, the spermatozoa which are invisible save under the microscope.

He speaks of loss of power in a low voice; and he drives the man who has masturbated into paroxysms of fear. He exaggerates, distorts, and lies, while his inward sense is calculating how much money he can extract from the gullible patient who trembles before him. In fact, he is one of the remarkable

frauds of modern life, who lives upon the fright of others.

And now comes the great question of seduction and prostitution. What a complicated looking problem it is! Yet it is a very easy one to solve, if we really want to solve it. The laws framed generally cover the whole matter. The difficulty is, that they are not enforced. That is the trouble. The police know nearly every brothel, every house of assignation, and almost every prostitute in any given town or city. But they allow the whole machinery of evil to work on ceaselessly, without trying to stop it. How very strange the situation! Ugly rumors of bribes and a few scattered remarks of "license fees" seem to explain the position; but who dares or can explore the mystery? Who can throw light on motives and reasons? Nevertheless, something must be done, if we wish to avert the coming storm. The following suggestions indicate means whereby the enemy could be routed.

1st. The greatest amount of information, statistical, medical, and legal, should be procured and furnished to the public in manuals, tracts, pamphlets, lectures, and private talks, in order that the true facts in regard to immorality may be made known.

2d. Those suffering from venereal diseases should be quarantined in as close a way as possible by their medical advisers.

3d. There should be a commission in every town or city, composed of prominent men, who should be provided with sufficient means to compel the execution of laws aimed at checking impurity. Wherever the laws are defective or inadequate, proper legal talent should be secured to make them effective.

4th. Seducers should be punished.

5th. Prostitution should be made a crime. The medical profession expresses its opinion on licensing prostitutes as follows: "The view of society from which such laws can proceed is low and sensual, and entirely inconsistent with the maintenance of social virtue and truth. There is neither physical nor social necessity for men or women to yield themselves to a life of evil, and all law should tend to save them from such a fate. Nor is there any excuse for discrimination in favor of the strong against the weak by setting apart, under the sanction of law, a class of women who are to be held as instruments of the legalized lust of habitually profligate men. The welfare of society demands that all men be held amenable to the same standard of morals that are required of women. Therefore, we do protest against any recognition of the false and demoralizing claim that this most destructive of vices and crimes is necessary. We affirm that the evil is a moral and social one, and must be overcome by moral, not legislative means. The battle, to be victorious, must be fought with weapons of pure

moral principles." (Protest, signed by 52 physicians, against the bill introduced in the Pennsylvania Legislature in 1874 to control prostitution.)

6th. Procuresses should be imprisoned.

7th. Violation of little girls should be punished with the utmost severity.

8th. The age of consent should be fixed by law at eighteen years.

9th. Secret marriages ought to be forbidden by law. The state should appoint certain persons to perform legal marriages; and all marriages, legal and religious, should be duly recorded in the county clerk's office, together with statements as to the occupation, residence, and circumstances of those who are married. No marriage should be performed wherein the circumstances of the contracting parties are not clearly understood by the legally qualified individual who unites them in wedlock. Clandestine marriages, whereby married men are enabled to support "mistresses," and whereby disreputable men delude foolish girls, would be thereby prevented, and legal protection would be guaranteed to those who contemplate marriage.

10th. Every house of low repute should be closed.

One year's work conducted on this basis would help bind impurity with heavy chains in every town and city in the country. If, further, the source were purified, then would all rejoice in a new society freed from one of the most deadly vices known.

Already, many organizations exist which are reaching out their hands to raise up the fallen and restore them once more. But, alas! what are they among so many? These should be increased in number and efficiency. The White Cross movement is one of the grandest ever undertaken. The history of the organization and its noble objects should attract every pure soul into its fellowship to aid in the warfare against impurity. In the midst of our darkness, the light already begins to illumine the way, and we may hope that organized opposition to impurity shall yet be crowned with victory.

CHAPTER IX.

THE DIVINE REMEDY—JESUS CHRIST.

THOSE only know the difficulty of trying to be pure by being pure who have essayed to conquer in the fight against impurity. It seems almost like mockery to tell a man under the bondage of immorality that he must, unaided, conquer that which rules him. Christianity recognizes the powerlessness to overcome, and gives man that help from God Himself which can subdue the fierce waves of lust. If man wanted but one proof of the truth of the Christian religion, he would find it in the witness of the multitudes who have effectually and absolutely overcome the domination of lust through its aid. And now let us rise to a true conception of Christ, the God-man, in order to understand the remedy which the Father has provided for immorality; a remedy fitted to purify the heart, which is the source of evil action.

The judgment of the righteous Judge on impurity gleams with the lightning of heaven, and threatens with awful power. Mt. Sinai stands as the representative of a future day of reckoning. But pure as light, sweeter than a mother's love, stands over against it Mt. Zion, with the Lord Jesus Christ ready to redeem from Satan's bondage all who will come to Him.

That deep consciousness of judgment, which fills the hearts of those who are defiled with impurity, is always removed when Jesus is accepted as a Saviour. He gives power, whereby all unhallowed influences are subjected, to every one who invites Him to enter the heart.

Some doubt whether He will receive such as they, but we know that the invitation is to all.

“Him that cometh to me I will in no wise cast out.”
(John 6: 37.)

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3: 16.)

Any one who will study the Bible with the right thoughts deep in his mind, of sin, of God’s love, and of God’s deliverance, and with a desire to believe the same, will surely see light and receive freedom from the dominion of lust.

Christ in the heart will heal the real trouble at its root. Doctors may cure the diseases, but they cannot heal the disordered passions. Philosophies, social science, and human religions may show what ought to be done, but Jesus only can do it. “Christ in you, the hope of glory,” accomplishes the task that poor human weakness cannot accomplish. And when the heart is pure, there cannot be impure deeds, or impure words, or impure thoughts. Many a one, pure in deed, is filthy in word; and some, who are clean indeed and

word, have in their hearts a veritable sink of impure, filthy thoughts. To all these, who are exhausted in that bitter struggle against evil passions, the sweet, pure life of Jesus comes in like the rain on a parched land, like a draught of cool water to a thirsty soul. Now, the victory is sure to be won, because it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zechariah 4 : 6.)

The devil may rage outside the door of that happy heart, but his power is broken forever, and the new branch grafted into the vine will grow and increase in its ability to resist threatening evils.

Multitudes have been enthralled by impurity, who have never known anything better. They are like those to whom Peter said : "I wot that through ignorance ye did it." (Acts 3 : 17.)

They have vainly struggled against what they felt instinctively to be evil. What joy to them to hear of the Redeemer, whose name is Jesus, because He shall "save His people from their sins." (Matthew 1 : 21.)

He has not only taken away all future judgment ("there is therefore now no condemnation to them which are in Christ Jesus"—Romans 8 : 1), but with almighty love cleanses them ("neither do I condemn thee: go, and sin no more"—John 8 : 11), and strengthens them to conquer with His encouraging, "Lo, I am with you alway." (Matthew 28 : 20.)

As one looks in wonder at the Lord of the Universe

dying on the cross to save man, one is filled with a fearful astonishment, and cries in amazement: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Psalms 8: 4.)

The old, old story never loses its inspiring beauty nor its power; nor can it, while the poor human heart exists that feels its sinfulness and longs for deliverance. Yet, as Judas valued his Lord at only thirty pieces of silver, so many a Judas to-day values Him, His suffering, His love, and His passionate yearning to deliver, at naught.

Nor can sin reach deeper than Christ's power to save. Love includes justice. Justice is necessary to protect others. It springs from and is part of love. But Christ's cross is planted deeper than the deepest sin. It is higher than the most presumptuous sin. Its loving arms stretch farther out than the most extensive sin.

That terrible sequence of sin originated by one lost soul can never be made entirely right, but the consequences are in some wonderful way readjusted by God's hand, and blessings innumerable follow. The real question is that a choice of Christ shall be made definite and certain. *The will is the key to all.*

Are these things really true? Yes! Hosts of ransomed souls are to-day praising the Lord, who washed their sins away, and thousands of witnesses are to-day testifying on the earth that He hath done the same

for them, and that He came "to save that which was lost." How could it be otherwise? Do we not know that "Jesus Christ" is "the same yesterday, and to-day, and forever"? And did He not show on earth His desire to help diseased, sinful, rebellious man?

See how Christ, the Physician, adjusts the sinner to the right way of living. By His power, He makes it possible for His child to love God and also love his neighbor. He who loves God must be pure and keep His temple (the body) pure. He who loves his neighbor will not hurt that neighbor by impurity in any form.

So it all comes down to the free will, that priceless gift bestowed on every one. Whatever necessity may come from circumstances, the will is always free to accept, or reject, Jesus Christ.

The doctrine of predestination is perfectly simple and easily understood. It is predestined that all who sin shall suffer here and hereafter. But it is also predestined that all sinners, who shall take Jesus Christ as their Master, shall be completely forgiven both now and hereafter. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1: 18.) "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1: 7.)

That God does not wish to have His children suffer, either here or hereafter, from, or for, their sins, is proven by the statements: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel 33: 11); and, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3: 17.)

The whole plan of redemption is one of love to save men. The life of Jesus Christ, culminating in the great sacrifice of Himself once offered for the sins of the whole world, is a proof that God's will is to save and not to reject.

It is very significant that the cherubim of God's love folded their wings over the mercy-seat which was placed over the tables of the law in the Holy of Holies. Justice is covered over and hidden by love in the mind of the Almighty.

How the soul fairly aches with sadness, when one surveys, on one hand, the gentle Saviour with arms outstretched to save; and, on the other, that mighty army of impure hearts that prefer the helpless misery of Satan's bondage to the complete redemption so freely offered. And the Lord still entreats with a sigh, saying, "Ye will not come to me, that ye might have life" (John 5: 40); while the Apostle rings out

his warnings, "Now is the day of salvation." (2 Corinthians 6: 2.) "See that ye refuse not Him that speaketh." (Hebrews 12: 25.)

The days pass, and still the great question is deferred to that "more convenient season" that never comes! Yet, some are wise, and consult the Great Physician and are healed. Would that all might know and see for themselves!

What is the practical application of these thoughts? Perfectly simple and easy; full of common-sense, as all true religion is, of necessity. Does an impure soul wish to be saved?—then let him:

- 1st. Confess his sin to God;
- 2d. Accept Christ as his Saviour;
- 3d. Follow Him;
- 4th. Pray to Him;
- 5th. Read His Bible and live by it;
- 6th. Associate himself with God's people;
- 7th. Not look back on past sins, for they are atoned for and forgotten by God;
- 8th. Say, "I do believe, I will believe that Jesus died for me," and act as if He had so done;
- 9th. Not trust his feelings in the matter at all, but take his stand, looking unto Him;
- 10th. Make Jesus a personal friend. Tell Him all his troubles and temptations;
- 11th. When thoughts of self arise, think of Him; otherwise, he will fall; and,

12th. Repeat to himself every morning on rising, every evening when retiring, and every time that impurity assails him, the following verse :

“Grace there is my every debt to pay,
Blood to wash my every sin away,
Power to keep me spotless, day by day—
For me; for me.”

The Holy Spirit in our hearts can and will keep us pure and spotless.

As surely as any one will follow the practical suggestions made above, he will find the Lord. Take them, reader, as a little child, and the key to eternal life will be in your hand.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

CHAPTER X.

SUMMARY.

WE have traced the subject of Personal Purity and Impurity to its end. The former has been shown to be a blessing, and the latter a curse to humanity. The medical argument has been presented in a rough, general way. Built upon facts reported by thousands of accurate, trained observers, it stands a formidable protest against immorality. The revolting details of disease have been carefully suppressed, and all exaggerations have been avoided. In reality, the presentation is very weak compared with what it might be. Were it proper to narrate the experiences of physicians, stories from real life of most dramatic, tragic character could be recited that would lend extraordinary emphasis to what has been said. But the vow of silence seals the lips of those who know too well what goes on behind the curtain. The essence of the argument, however, is shown to be that loss of vigor and health follow abuse of the sexual apparatus.

The social argument deals with the question as related to the individual, the family, and the nation. It hardly seems possible to give more cogent reasons why purity should be preferred to impurity. Again, however, it has not been deemed advisable to elaborate,

combine, and work up the different divisions of the subject. That work has been left to those who may make use of the material collected in this book.

The religious argument against abuse is marvellously strong. Because suffering results from impurity, impurity is condemned. All impurity is but a form of sin against God and man. It is, therefore, intolerable.

The remedies were then briefly suggested. These are naturally directed to the removal of the cause of impurity and to the correction of abuses produced by it. The medical and social divisions of this branch of the subject are very suggestive, and the religious remedy should appeal to every soul. For, after all, there is that in each heart which responds to love. It is wonderful to know that, no matter how impure one may have become, God still has love for the fallen soul. It is more wonderful that he can cleanse that soul from all the filth with which it has sullied its purity. But most wonderful of all stands the truth that God can give continual victory in the warfare against impurity that is waged in the hearts of His children.

So we conclude our short work with a purely American question, addressed to each reader: Does impurity pay? If not, then join your heart, mind, and soul with ours to fight down this hideous vice, and let us all unite in a determined effort to be pure ourselves, to esteem the purity of woman, and to uphold the pure honor of America!

